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#### COMMUNICATIONS.

##### The Coming Conflict.

By WALTER E. TINES.

The position of other denominations in the great issue that is being made up is one of great uncertainty yet. All other denominations have in them a leaven of Catholicism which Roman policy will understand how to use to its own favor when the trying time shall come. There are many pious Protestants—devout Christians, no doubt—whose so strongly attached to their church associations and traditions that, when Rome comes for them, they will not desert. But the Roman policy will understand how to use to its own favor when the trying time shall come. There are many pious Protestants—devout Christians, no doubt—whose so strongly attached to their church associations and traditions that, when Rome comes for them, they will not desert. But the Roman policy will understand how to use to its own favor when the trying time shall come.

There are many Protestants who will be shocked at the above, and who are as much terrified as any one by the aggression and defiant pretensions of Rome; but let one ask them to ponder reflection, they conclude not to abandon the middle or compromise ground, they not hold between Catholicism and Catholicism, and come over to us. I agree not to quarrel with them about it.

The Baptist church is the only body that stands squarely opposed to Catholicism, and truly on the apostolic faith and platform of Catholicism. We do this upon the one principle, that the Bible, and the Bible only, is the rule of faith and practice, for each particular church separately. This principle contravenes every essential feature of Catholicism which rejects the Bible, except as a private and sealed history, and accepts the infallible (1) decrees of the Pope as the rule of faith and practice for the one universal or Catholic church. Protestantism is a compromise between these two principles. It accepts the Bible as its rule of faith and practice, but complies with the Catholic institutions as they are clearly shown to be by history, and so held by Catholics—of infant baptism, sprinkling or pouring for baptism, an unconvinced membership and ministerial degrees, with Episcopacy. All this is Romanism and Catholicism. More! They adopt confessions of faith and books of discipline, and prayer books, and make these their standard.

I desire to make this appeal to Protestants: Abandon your compromise ground and come over to us. Come in a body of the whole if you will, or come singly. The time is soon coming when you must do so or be lost. Then, why not come now and possibly by united influence we may stay the last issue many generations, and perhaps ward off the movements toward a deluge of blood. You understand how it is we can do so. You would be an abandonment of a principle that, in our eyes, is as the salt of the earth—a principle, on account of which martyr fires have been kindled up along the pathway of the church during a period of a thousand years, and that lights up a line of history for us during that period.

But on the other hand you do not hold that which is here called the leaven of Catholicism as dear unto you above a reasonable price. You think these things now, essential, and so speak of them when you ask us to compromise with you. If they are non-essentials, abandon them to Rome, and thus remove the obstacle in the way of our union, on the basis of pure Christianity. If you really desire to be one with us, then come over to us, and let us all dress in Bible uniform—one about which we shall have no doubt concerning its correspondence to the pattern given in the Bible. If you will not do this, then beware how you travel near the moles of Catholicism. Remember the spider and the fly.

What is the duty of Baptists in this view of the coming conflict? Manifestly to be on their guard always, and push their missions in our towns and cities with a vim. Let no Baptist ever so far forget himself as to vote for a Roman Catholic to any office of profit or trust in the government. We may always look upon such men, whatever their professions, as foes at heart to a free government and to religious liberty.

Again, let us arm our young men on positions that will be important to us at the last, when the evil hour comes.

And above all let us push forward our work of church extension in our cities and towns. Meet the enemy in his strongholds; let us possess equal

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Integrity, and Fidelity to the Cause of Christ.

ly with them these radiating centers of influence, and then with the country to support us in our positions thus gained, we shall battle the attempts of Demonism to monopolize the reins of the government. Let our missionary efforts be centered upon New Orleans, Baton Rouge, Natchez, Vicksburg, and such places within our own conventional territories, and upon such places without, as New York, St. Louis, Baltimore, and other places. This is the true policy.

The streams of wickedness overflow the country from the sources in cities and towns. It is folly to stand off in the country and try to dam up this flood of evil. Go to the source, the fountain head, in the city or town and then operate against its widening flow by closing more or less its fuming crater.

And once more, let us have system in our missionary and benevolent work. System requires organization, and organization looks to permanency, and these are all needed in our work. A system is needed that will in a measure perpetuate itself, and that will prepare for the grand enterprise of a mighty people determined to maintain their freedom. This system must be evolved from a general and spontaneous revival of religion in the churches whose liberality shall abound unto good works and shall take such form as is providentially presented to them. It will not do to try to force a system upon the churches by continually pushing at them through either the conventional or associational agencies. The great need is more religion. If people were full of religion they would hasten to pay their tithes into the hands of the Lord that his house might be full, and he in return would pour out a blessing, such as there is no room to contain. Let our churches, associations and our State conventions all consider the state of religion this year; reflect upon it; repent of their sin; return to their first love, and may a gracious Heavenly Father smile upon us, and deliver us from the snare of the Evil One. Amen.

#### Agencies.

Bro. Gambell:—As space is everything to a news paper man, I shall try and confine myself in as narrow limits as possible in the discussion of this subject.

It is not a new one to me. I have been an agent at different times for five years, and have both studied it, and observed its practical working, out in actual service. I am satisfied that it is an injury to the cause of Christ, and ought to be abandoned.

I am not opposed to having some one to keep a personal supervision of our mission work, but am in favor of having one, but would change both the name and work. Our understanding of an agent is, one whose special and sole business it is, to collect money from the churches, to carry on our work. The expectations had of him, and the great absorbing idea with him, is how much money can be raised. This necessarily drives him to the best portions of the State, and the wealthiest churches. My idea is to have a man to visit the weak churches, inspire them, and combine several of them together in an action toward supplying themselves with the services of a pastor, or at least obtain for them Missionary preaching, at the same time keep a supervision of the whole work. Missionary Evangelist would be the best name, and the work above specified the work to be done.

The services of such a man, would be invaluable to the denomination; and I am satisfied that, while he gave himself to the above work, he would be directly, and indirectly instrumental in bringing into the treasury more money, than the best agent that could be put into the field, for the sole purpose of raising money, having his own salary to raise. Nelson, Walne, nor myself, so far as I understand the matter, have never raised a dollar, direct effort, more than as much again, as our salary and expenses amounted to. And that, too, when we had nearly killed ourselves, by doing more than two men ought to do. A true Evangelist is the man for the place. Our Corresponding Secretary is the proper person. With all the gifts and qualifications he possesses for this particular and important work, it is a shame that he should be tied down to do the work that the pastors of the State ought to do, and would do, if proper steps are taken, and proper plans inaugurated to develop the churches.

Many, when the small amount of money raised is spoken of, say it is not fair to estimate the good done, by dollars and cents. I will admit it, if you apply it to an Evangelist in the true sense of the word, but I respect

fully submit that there is no way by which to measure an agent except by the money he raises, for he invariably preaches to churches who have pastors and need not his services. I intend no reflection upon agents here, for such conduct on his part is unavoidable—he must raise money, and only the wealthy churches have heart to go to members for money for necessary expenses, for fear of giving so much to agent B, when he was here, I cannot afford to give any more now. They are discouraged and nothing more is done that year. A church led out by its pastor should make national offerings to the Lord.

First objection. "I object to agencies because they materially interfere with the work of pastors, deacons and members."

The respective duties of these three are clearly defined and well understood. There is something so beautiful and attractive in the simple piece of machinery—a church of Christ. The Elder feeds the flock, and leads them out into active labor for Jesus; the deacons attend to the financial matters, and the membership, instant in season and out of season in every good word and work, worship God in giving steadily and regularly of their substance to the Lord, to be used in the advancement of his cause, in every way the judgment of the whole should indicate. Thus, working each in his respective sphere, yet, in the most perfect co-operation, the highest point of efficiency is reached in church efficiency. The pastor is encouraged to make new plans from year to year; the deacons' duties become less unpleasant and onerous each succeeding year, while the membership are delighted to find that their willingness and ability to give, is gradually increased. Thus officer and led out, the church becomes, under God, the grandest power on earth, and is led by the "Mighty Conqueror" as He goes forth conquering and to conquer, to the grandest victories. This is the plan which "Infinite Wisdom" did institute; and the experience of centuries has proven the wisdom of the plan. We may rest assured that anything which can be shown to interfere with this plan, is wrong and should be abandoned. We take but a superficial view of this matter, when we look to the church to be simply a giving machine. It was intended by the Founder of the church that the faithful performance of all its duties would lead to a grand development in the Christian life; and cause all God's children to grow in grace—grow from babes to men and women in Christ Jesus our Lord. Then, a plan which interferes with this great work, not only prevents contributions to the Lord, but actually hinders the membership in their development in the divine life. Now for the interference:

Suppose we take a church in good working order, having all its plans laid, the pastor and deacons leading the way, and encouraging the membership by teaching and practicing, and the membership all alive with their plans for giving to all the denominational enterprises, and working up to them. At this juncture of affairs an agent appears upon the scene. With that address which was the means of his appointment as agent, he presents his cause, and urges it so eloquently, that the membership have all their plans broken into, by giving more than they felt they ought; the deacons find the membership unwilling to respond to their calls, and the pastor finds all his plans broken into. The deacons are discouraged and the membership generally disconcerted. No longer is there any hope of having a regular, well-laid scheme or plan for that year. All work, the balance of the year, is carried on in a fitful, haphazard way, and instead of a beneficial influence growing out of their giving through the year, it has had an opposite effect. Soured and discouraged, they can have no heart to lay any plans for the incoming year, but trust to getting through the year the best they can, hoping to see as few agents as possible. My experience has proven this to be true. I admit that a few well-developed members are always ready, and the injurious effect of agencies does not affect them so seriously, but upon the mass of our membership, I am certain that they are seriously injured; and the best of our members find it almost impossible to have a systematic plan of giving.

#### Second Objection.

It puts the burden on a few. Nine times out of ten the agent will appear unexpectedly, and only a part of the church will be out. Hence, a few only are present to respond. They have a pride in the matter and give more than they feel able to do, causing and injurious reflex action. They give all that is given, and the balance (a larger half), give nothing. All should be taught to give, and exercised in giving.

Agencies instruct and cause to give, only a few of our members, hence, they are both wrong and injurious.

#### Third Objection.

Having received the agent and sent him away smiling—a few having done this—the pastor's plans are broken into; the deacons have no heart to go to members for money for necessary expenses, for fear of giving so much to agent B, when he was here, I cannot afford to give any more now. They are discouraged and nothing more is done that year. A church led out by its pastor should make national offerings to the Lord.

#### Fourth Objection.

Cause to give partially. Taking the supposed visit of the agent to be in the interest of Indian Missions, the congregation will be worked up to enthusiasm on the subject, and in such a frame of mind, will give as much or more than they ever gave before; and when other interests are presented we invariably meet, "I cannot give more now; wait until next year." Our churches should help to sustain all the interests approved by our denomination. Agencies direct all our means in one channel, hence, work injury.

#### Fifth Objection.

Changes work of Secretary. The grand work of our Secretary should be to visit destitute places, and help build them up. The agency system causes him to go to the fields promising richest harvest, leaving his work to become a money gatherer, while destitute places pine in their desolation. Thus, working injury, they are wrong and ought to be abandoned.

R. N. HALL.

CRAWFORDVILLE, MISS.  
Dear Bro. Gambell:—In the last Record, under the head of "Election," a brother lays down in brief the position of "Hyper-Calvanism," and calls for a discussion, and desires some one to take the affirmative side.

Now, I am glad that this discussion is called for. Many brethren and churches have been urging me for some time to write my views for publication. While I have no disposition to intrude upon the space of the Record when so many able pens are wielded in behalf of the Bible cause, yet I feel willing to submit my views and leave it with you to determine whether they are worthy of your columns or the waste basket.

It is a matter of profound regret that so many of our people do not understand the doctrine of Election and Predestination. To understand this doctrine it is necessary to understand the nature of man's fall as well as the means for his recovery. Man fell under God's law, and thus forfeited his right to the tree of life, and consequently his power to restore himself to favor with God; but help was laid upon one that was able to restore and save man; hence the promise: "The seed of the woman shall bruise the serpent's head." Thus Christ is promised as mediator. Those who have man's salvation (or a part) on God's eternal purpose to save a definite number, as some would say, without regard to the means of grace so richly provided for man's recovery, of course loses the punishment of the non-believers on the same eternal purpose of God, &c. It is impossible to harmonize this view with the doctrine of grace.

This is one extreme, while Arminianism, which places man under a covenant of works (legal ceremonies), is the other. Both positions are false. The doctrine of election embraces the whole plan of salvation; but many fail to understand this doctrine because they do not understand the office of Christ as mediator. "God was in Christ reconciling the world unto himself." Hence it is true that God is reconciled to man through the death of His Son. But man in a state of nature is yet irreconciled to God, and Christ alone submits the terms of salvation to man. Through Him alone can man reach the Divine throne.

But some one will ask did not God choose his people in Christ before the foundation of the world? We answer yes. How? Through the sanctification of the spirit and belief of the truth. Did he not predestinate their salvation? He predestinated them to be confirmed to the image of his Son. Again, we are asked if man did not lose his power to bring himself into favor with God? He certainly did; but Christ, by the application of the gospel through the agency of the Holy Spirit, restores that lost power. Thus we see that while Arminianism darkens the whole subject, and limits the provisions of the atonement on one extreme,

Arminianism bases salvation on the merit of works on the other. The first destroys man's accountability, and the last destroys the glory of God's Son.

The true doctrine of Election and Predestination, bases salvation upon the sovereign grace of God as revealed in Jesus Christ.

Christ that offers the terms of salvation to men, on conditions of repentance and faith. To deny these conditions is but to deny the plain teaching of the word of God.

From an investigation of the subject, we are led to the following conclusions:

1. Man sinned and became accountable to God for his sin.

2. Man being from his fallen state, he became the subject of gospel grace.

3. Man being from his fallen state, he became the subject of gospel grace. Being thus quickened he can lay hold in eternal life by faith in Christ. Oh! the depth of the riches of that grace that raises fallen man as an heir of heaven! The more we investigate this subject, the more glorious appears the whole plan of redemption as reflected by the glory of God's grace. Therefore let the veil be lifted that has been cast over this subject by carrying the doctrine into fatality. This doctrine reveals the sublime beauty, glory, harmony and efficiency of the plan of redemption.

In harmonious order the whole plan is established. Man is accountable. Christ offers mercy on his own terms; by accepting, man is sealed an heir of heaven.

Glorious plan! Let it be lifted high and shine in all its glory.

Come out, brethren, and give us your views.

In gospel bonds, yours,  
J. M. DALTON.  
Dino, Miss., May 29, 1878.

Let Us Live Our Religion.

It is true that our works prove our faith? Do we judge a tree by its fruit? And are we willing that others shall determine our character by our acts? We profess the Christian religion. Do our lives demonstrate its possession, or do they prove our lack of it? How many of us act out in our daily lives the principles of our religion? This is a personal, individual matter. Each one is responsible for himself. Then let each one of us examine himself, in the light of God's holy word, and endeavor to arrive at the truth as to our individual character. A profession of religion and formal connection with a church will avail us nothing, if we are not indeed and in truth children of the Most High. Let us at once apply ourselves to the solution of this momentous question, "Am I His, or am I not?" Do I from the heart, through love for Jesus, and with an unselfish desire to promote His honor and glory in the earth, obey, keep his commandments? If I do not, have I not reason to fear that all is not well? Truly I have, for He hath said, "If ye love me ye will keep my commandments." Do I hear the word and fail to do those things required of the Christian? If so, may I not be deceived? What saith the word? "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a hearer, but a doer of the word, this man shall be blessed in his deed. It is not enough that I read the Scriptures. It is not enough that I go frequently, regularly to the house of God and hear the word preached, but I must do, practice that word. It is not enough that I refrain from evil deeds, but I must do "good works." Every one who has professed faith in Christ, and every one who has united with a Baptist church, has so professed, has said, "I have fellowship with Him." I have so professed, and you, my brother, my sister, have so said. Then do we "walk in darkness?" If so, let us fear and tremble. Do our lives give lie to our profession? Oh! let us greatly fear. Every one of us who hold membership in a church of Christ, say, therefore, "We abide in Him." Do we walk "even as He walked?" Do we strive at all times to imitate our blessed Redeemer in all things, in which he is imitable? If not, shall we not fear lest we deceive ourselves? Do we say "we are in the light," and do we "hate our brother?" Do we "love the world, and the things of the world" and deceive ourselves with a mere profession of love to "the Father?" Or do we love our "Father" supremely and

our brother fervently? These are questions which, if not already settled by us as individuals, it is important to have settled immediately; and let us all apply ourselves to this task, earnestly praying that the Holy Spirit guide us to a correct conclusion, that we "be not deceived," remembering that "God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."—Galatians.

#### Supporting Christ's Cause.

The Cause of Christ requires contribution pecuniarily of Christians.

The great aim of Christianity is salvation through the Gospel; the great means by which the Gospel is saved is by preaching, and preaching requires the instrumentalities of human labor, mental and physical, which cannot be obtained or sustained without money. Hence, it hath pleased God to ordain in the economy of grace that "they who preach the Gospel should live of the Gospel." And hence the Apostle, guided by Divine inspiration, "thought it no strange thing if he had sown upon them spiritual things, he should reap of their carnal things," and drew from the wisdom and justice of unspiced reason the salutary lesson, "Thou shalt not muzzle the ox that treadeth out the corn."

Conceding, then, that Christianity imposes upon its votaries, the burden of sufficient taxation, either voluntary or compulsory, to carry on the machinery ordained by its Divine Author for the successful accomplishment of its great and beneficent ends, are there any exceptions in its Divine Code?

Sometimes under human government, by a species of class legislation not very creditable to its morality or justice, certain characters are exempt from the burdens of taxation required of less fortunate citizens; but so far as our research extends in the investigation of the Christian Code, there are no bloated bondholders, receiving special exemptions from the common burdens of his fellow-citizenship with the saints. The terms of perpetuating, as of acquiring, citizenship under their government, being alike common to all, it cannot without culpable infraction be varied in any; Voluntary in its acquisition, no amount or character of compulsion can retain you under the exploded theory, "once a citizen, always a citizen." But while the volition of the subject must be consulted, the government assumes the power to expatriate the refractory and the outlawed; The government, then, relieving none by special enactment, is it within the power of the citizen to disregard the mandatory provisions of the Statutes of Heaven? Are there any reserved powers under which he may claim the right to "nullify" the Laws of the Divine government?

If he has no power to nullify directly, can he be "circumvented?" The great apostolic benediction taught his disciples to "owe no man anything, but to love one another." Can he, then, by an open violation of that law exempt himself from the other burdens imposed by the same Code? Should the children of light be less wise than the children of this generation? Will the accumulation of debt exonerate a citizen of civil government from rendering unto Caesar that which is Caesar's? Nay, but "render therefore to all their dues: tribute (or tax) to whom tribute is due; custom to whom custom; fear to whom fear, honor to whom honor." (Romans, 13: 7.) And the rule is of Divine sanction, while we "render unto Caesar that which is Caesar's," we must "render unto God that which is God's." (Matt. 22: 21.)

Conceding, then, it to be a rule of Divine and universal appointment, that every Christian should contribute to support the Cause of Christ, we enter the 24 proposition, "According to what rule," shall he gauge his pecuniary contributions?

I say, because it is a reflection on the legislative wisdom of the Almighty to say that He would require a duty of His subjects, so vague, undefined, and uncertain as to leave them totally incapable either of complying or of knowing when they had complied with its provisions! These very defects in all human legislation would render the statute a nullity! And another great argument for reducing this obligation to a well-defined rule arises from the system of rewards and punishments, which runs through every provision of the Divine government. There is no duty enjoined in the Bible but what is enforced by its appropriate vindicatory

sanction, or punishment; and obedience to it is invariably followed by its corresponding reward! Now, to assert that any single duty enjoined by the Bible is so vague and uncertain as to enable its subjects neither to avoid the punishment, nor to secure the award, is a reflection upon the Divine legislation, which will compel us to seek dissolution by finding some well settled and clearly defined rule for Christian contribution to the Cause of Christ.

Does the Bible, then, furnish this "Rule," either by direct, positive enactment, or by general principles, from which judicial decision will necessarily follow? We answer, we derive the Divine sanction without departing from the "Ancient Baptist Usage," the Bible, the Bible alone, the religion of Baptists.

The old Common Law derives the highest evidence of its authority from the judicial decision founded upon general principles, so much so that it is not inaptly described as "a system of judicial legislation."

The Church is equally the judicial, as well as the executive department of the Divine government of Christ's Kingdom. By the exercise of this same judicial discretion it makes obligatory the observance of the Sabbath, which otherwise has no direct command in the New Testament. By it you find authority for your prayer meetings, your Sunday schools, your missionary societies, and the other great mass of machinery for carrying on modern evangelization.

Now, then, the premises conceded, I affirm that the Bible does fix that fixed and definite "Rule" by which every Christian should be guided, and that rule is by taxation.

Under the old Jewish economy the law of "tithes" is too well understood to require comment—the Jewish organization being national—the law was national. It was gathered by the lawful officer and appropriated to national purposes—religious of course—but nevertheless was enforced by national taxation law! And no one will contend that it was computed upon what was left after payment of all debts, or that debt would in any degree exonerate from its payment.

Under the Christian Dispensation the same great principle is enforced. The law is express and positive.

Now, as concerning the collection for the saints, I have given order to the churches of Galatia, *even so do ye!* Upon the first day of the week let every one of you lay by him in store as God hath prospered him." (1 Cor., 16: 1, 2.)

There is the law, "Even so do ye, as I have given order to the churches of Galatia."

What—"Lay by in store?" Who—"Every one of you." You, all the brethren of Christ.

When—"On the first day of the week."

How much—"As God hath prospered you."

And the Apostle boasting holds up to the Corinthian Church the grace of God bestowed on the churches of Macedonia. How that in a great trial of affliction the abundance of their joy, and their deep poverty, abounded to the riches of their liberality. For to their power I bear record, and beyond their power they are willing of themselves. For, if there be first a willing mind, it is accepted according to that he hath not, and not according to that he hath not. For I mean not that other men be eased and you burdened, but by an equality, that now at this time your abundance may be a supply for their wants, that their abundance may be a supply for your wants, that there may be equality. (2 Cor., 8: 1-15.)

But it is said this is a voluntary assessment. Well, so is the assessment even of our civil government! Every man places the valuation upon his own property; every man renders his own voluntary account of his business during the year, as the Lord hath prospered him; but nevertheless, it is taxation, upon the same basis of equality.

But, say you, it was enforced by the sanction of an oath and the penalties of the law!

The assertion of a Christian made to God and his people, of his taxes due according to Christ's law is surely as binding as the impious mockery of governmental oaths, and the penalty summarily inflicted on Ananias and Sapphira ought to inspire as much respect for its vindicatory sanction as any of the civil penalties proscribed for evading the revenue laws. It at least attests a sufficient penal sanction to stamp it with the dignity of a rule of a law, by enactment.

It is not only so, but under Apostolic example it was a law under principle and enactment.

The "contribution" sent by the churches of Macedonia and Achaea

With communications for the paper, by these means or separate place, no fee.  
In all business letters be sure to state both your post office and State, with a plain, legible hand.

JOHN WORK.  
"All kinds of Job Work, not here, but with the church or off the paper, even in good style, and on moderate terms."

to the Apostle Paul for the poor saints at Jerusalem, not only was accord with the provisions of the law, but met even with the Apostolic commendation: "It hath pleased them verily, and their debtors they are, for if the Gentiles have made partakers of their spiritual things, their duty is also to minister unto them in carnal things. (Romans 15: 27.)

It being a law, the church is responsible for its enforcement as the executive department of Christ's Kingdom, and every one who is brought into this Kingdom—see 1 Cor., 12: 13.

JOHN WORKS—JOHN B. BROADBENT, WHITSETT AND JOY.  
There is a certain purpose meant by means to make the power effective for that purpose. The duty is laid by on the first day of the week, or year, as may be thought best, acting under the same great principle as the Lord has prospered you.

It is the duty of the Church to see that that duty is done, and to provide a treasury for its deposit and safety.

Now, this does not, as I humbly conceive, do any violence to the "liberty" or perfect freedom of the membership. It is your own voluntary act to come into this church, to use your own voluntary act to stay in it. But as the Church has the reserved right to say whether you should come in or not, so she has the right to say whether you shall stay in there; and both reason and Revelation coincide that she would be culpable to allow you to stay if you did not obey her laws under Christ!

Nor does it limit in the least the measure of your benevolence. "The Lord loveth a cheerful giver," and there are rich rewards held out to those who practice and grow in this Christian virtue. It is our duty to report, believe, be baptized, and then go on to the attainment of those higher Christian virtues, until we attain the stature of a perfect man, in Christ Jesus." But if we do not, is that any reason why we should neglect the first? Surely not. Then while we regulate our general duty towards the maintenance of the cause of Christ by his law, into an efficient, reliable and effective system, may we not neglect to cultivate that enlarged Christian spirit which recognizes the great truth, that there is that scatter of and yet increase, but there is that which withholdeth more than is met, but it tendeth to poverty." (Prov. 11: 34.)

The stagnant pool hoards up its treasure until covered with green, slimy scum, breathing forth its pestilential miasma to all around it, and yet it increases, hot, and dries up, and gradually wastes away! The little babbling brook, meandering its way tanglingly, merrily along the dale, slaking the thirst of panting nature, brings life and joy and gladness to all with whom it comes in contact. It goes on, and on, and on, ever giving and yet ever increasing!

So you may hoard up your treasure, choking every Christian virtue, smothering every pious emotion, and smothering every holy aspiration, until finally is breeds poverty of heart, and spiritual death to yourself, and contention, discord, strife and misery in your household!

While the God blessed, cheerful giver, sending joy and gladness to the heart of the destitute and unhappy, under the consciousness of a good deed, well done, is but casting bread upon the waters, under the divine promise, "for thou shalt find it after many days." (Eccl. 11: 1.) "The liberal soul shall be made fat," saith Solomon, and it is but a plentiful providence from the lips of the wisest of men that "he that hath pity upon the poor, lendeth unto the Lord, and that which he hath given will He pay him again." (Prov., 19: 17.)

"For God is not unrighteous," says the Apostle, "to forget your work and labor of love which you have shown toward His name, in that ye have ministered unto the saints and do minister." (Heb., 6: 10.)

"But this I say, he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man, according as he propoveth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver." (2 Cor., 9: 7.)

Fraternally,  
JUNUS.

Says the *Atlanta*:—"The little girl who was disappointed because her name could not be found in the Bible, says, 'Never mind! she will be such a good girl that it never occurred to the writers of her name shall be in that.' The *Churchman* quotes the above, and then says that there are two children mentioned in the Bible as having done good service to God's cause, namely, the little maid who sent Naaman to Elisha, and the lad who gave his liver and soul to Jesus Christ and his disciples, and percuting words: 'The deed, but not the name of each is recorded. Perhaps the *Atlanta* will suggest to its young friend that the object of good deeds is not that one's name should be known, but that seeing 'one's good works' we may glorify the Father in heaven."











